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BIBLICAL HERMENEUTICS.

[See above.]

The original treatise, of which this is an adapted translation, is said by an eminent writer to be "one of the most systematic and complete in form, however objectionable in respect to the principles it occasionally enunciates." The portions referred to as objectionable have been eliminated, while much additional matter has been furnished by the translators. It is intended for the use of Ministers and Students of Theology. Under "Introduction" is discussed (1) the Nature, (2) the History of Hermeneutics, (3) the Unity of the Sense of Scripture, (4) the Division of the Subject. The discussion is distributed under the heads of (1) Psychological, (2) Grammatical, (3) Historical, (4) Scriptural, and (5) Doctrinal Hermeneutics. No other book on this subject is so well-adapted to the work of the recitation-room. It abounds in valuable hints and suggestions; and the systematic order in which the material is presented gives it a special value to those for whom it has been prepared.

A HANDBOOK TO THE BIBLE.

[See above.]

This is an exceedingly valuable aid to Biblical study. It is an authoritative presentation of the subjects treated, founded on monumental research. The nature of the book will be seen at a glance from the headings of the chapters: Part 1; (1) Chronology of the Bible; (2) Historic Synchronisms; (3) The Metrology of the Bible; (4) The Jewish Year; (5) Hebrew Ritual; (6) Government of the Hebrews; (7) Taxes, Tributes and Offerings; (8) Art and Science among the Israelites; (9) Social Life of the Hebrews. Part Second is devoted to the physical and geographical description of the Holy Land, closing with valuable chapters on "Jerusalem" and on "The Temple." There is added also (1) a list of towns in Judah and Benjamin, (2) a list of animals and plants of the Bible, and (3) a Topographical Index. The maps and tables are admirable. Such Bible study is of the highest order, and it is just such that is at present so much needed.

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The word צָהָר (Genes 6: 16) is commonly translated *sky-light* or *window*, and accordingly the light of a single window would be sufficient to illuminate the whole interior of the Ark. Regarded from a practical standpoint, however, this theory is hardly tenable. But, comparing the Biblical narrative with the Babylonian (Cuneiform) account of the Deluge, we find that the latter uses a word in this connection meaning "cover." This signification given to the Hebrew word would make the interpretation much clearer. We find also in the Arabic a word with a similar sound having the same meaning. This would agree also with Genesis 8: 13, where it is said מִכְסָּה וְיִסְרָן נָח אֶת הַתֵּבָה an expression which might easily be substituted for צָהָר.—Prof. Paul Haupt.

The uncertainty as to whether the Biblical or the Babylonian (Cuneiform) account of the Deluge is the older, is completely cleared up by a chance expression in the latter. In the Bible the word for the Ark, is תֵּבָה, which properly signifies "chest" or "coffer," like the Egyptian word "tob," of similar meaning. The Ark, then, must have had the primitive shape, such as we know ships to have had in very ancient times, long before Homer. The Assyrian (Cuneiform) account in question, has, however, the words *bini elippa*, "Build a Ship." It follows, therefore, that the account was written when ship-building had made great advances, and ships were built no longer in the awkward primitive shape of a "chest."—Prof. Paul Haupt.